An Instruccyon of Chrysten fayth howe to be holde vpon the promyse of God and not to doubte of our saluacyon/ made by Urbanus Regius. Trãslated into englysche.

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BIBLIOTHECA · BODLEIANA

Prynted at Lõdõ by Hugh Syngelton at the syngne of saynt Augustine in Paules chur che yerde.

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To his reuerende & singuler good father Ric. Welton/ the translatour wysscheth grace and comfort in Chryst.

IN so moche al the effecte and summe of our saluacion consysteth only vpon fayth and knowlage of the sonne of God Jesu Chryst, all the scriptures and pzophetes berynge wytnes, I thynke it moch expediēt euery chzistē man to be well instructed, and traded herein, foz the lacke wherof, we may see what great and lamētable incōueniētes is fallen amongest vs chzistē men, howe pytuously we wāder abowt lyke straye shepe, as the pzophete sayth, vncertaine of our saluation, howe dyscomfoztly we lyue, how despe-

ratly we dye, not knowig which
way to goo/ howe ignorat how
fleshly we be with out all ioy, all
comfort all feelyng of the spirite,
with out all the trewe charite to
our neighbours. For how can we
loue oure neighbour trewly for
gods sake whan we nether know
nor feele howe god louyth vs.
Which thyngs verely declare ȳ
we haue but litell faith in vs. For
els, hauyng so many and so ma-
nifest promises of god for our sal-
uation in the fyrst testament, and
the same also fulfylled so verita-
bly in the latter testament by the
commyng of ȳ sonne of god, how
culde we lyue in suche perplexite
& doubtfulnes as we do, yf there
were any knowlege or fayth in
vs? What cōteineth the old testa-
ment, but only promises? Where
vpon be these promises groun-
ded? vpon the law? How so, were
not

not these promises made to A-
dam and to Abraham frely long
before the lawe came, as scripture
wytnesseth. iiii. c. peres and. xxx. Gal. 3.
And why then do we not beleue
God? Why do we yet stand in fe-
are and doubt of oure saluation,
as though we had no promises,
but only our owne deserupnges
to stay vpō? Is god a dissembler?
Why than do we not stablysh our
hartes at the promise of the lorde,
and reioyse with kaythful Paule
triūphyng boldly agaynst all the
gates of hell? With hym saying,
who shall separat vs from the lo- Rom. 8.
ue of god, any afflictiō, any ver-
ation, any persecution, other hū-
ger, or nakednes other any Jeo-
perdy, or sworde? No sayth he,
thys I knowe & am full suer that
nether deah, nor lyfe, nether An-
gel, prynce or power, nether thyng
present, nor thyng to come, heyght,
nor

nor depthe, nor no other creature shall be able to separat me from the loue of god which is in Christ Jesu our lorde. Here we may lerne the example of a faythful hart.

Gen.15. Abraham likwise heryng the promise of god, that in his old age he shuld haue a childe, howe firmely beleued he the lord, and the lorde dyd impute yt to hym for ryghtuesnes, for he deliteth in nothyng so much as in our faith vpō hym.

Oculi domini respiciunt fidem.

Nowe wether was it more harde for Abrahā to haue a child so old, or for vs to be saued after our death & trobele. And yet Abraham beleued the lord. And why do not we beleue hym as bouldly in our promises? Mary heryng the promis of god beleued the angel puttynge no doubt as zacharei dyd, that she shuld haue a child a virgine, and yet myght that seme as harde to her as thys to vs but

Luc.1.

what

what sayd the angell, No worde
or promis is harde to god. And
why do not we as wel take a bold
confidence hauyng so many pro-
mises maydе to vs in all the pro-
phetes: what dyd Christe more
commend in hys confessores than Luc.7.
faith: or wherin was he more an-
gry with hys apostles, than for Luc.24.
their weyke faith after so muche
hearyng & seyng: Howbeit to say
the trueth it is not so greatly to
be merueled in vs, for how can we
beleue the promises of god whan
we know them not: or how shuld
we knowe them whan we haue
neither bibles to rede them, nor
here them, neither be they opened
vnto vs: And how can such mis-
teries be opened of the prestes, whā
so many runne & so few instructed
and sent of god: wherfore in this
part to helpe the ignorance and
weyknes of my brethre, for a more
styrynge

styrynge vppe of theyr faith, I thought it not vnprofitable to translate this golden boke of Urbanus regius a most christiã writer, very fruytful for euery christē man, the which booke I cōmend and committe vniuersally to the whole englysh congregation, and namly send it to you (moste reuerend father(both to declare some token of my obedient dwety toward you, and also to minister to you some occasiō of further knowlege and consolation whiche I most hartely desire in the Lord. Grace be with you and with all the congregacion.
Amen.

By your sone most bound I. For.

Truly it is a deuyllisshe errour to teache, that we shulde euer doubt, and neuer be suer of Gods fauoure and our saluacyon/as we haue ben ledde in the popes church, by vnlerned prestes which for their purpose haue wickedly wrasted the wordes of Salamon in a wrong vnderstōdyng. Nescit homo amore, an odio dignus sit. That is to say. No man can tell whether he be worthy of loue or hatred. This error hath Sathan brought in to the church to obscure Christe, and cleane to abolysh oure faith in him, and in the place of oure faith to bryng in wauerynge and doubtful opinios & weake imaginations in to oure myndes whereby in great extremite,

Eccle. 9. The Hebrew text meneth ā other thinge, and is wrong trāslated.

mite, and ernest temptationes we
could take no asurance, but were
dryuen to desperation, for he that
doubteth of the wyl and fauore of
god, and is not assuered that he
wyll be mercyful to hym for Chri-
stes sake/ and that all his synnes
be pardoned in hym, he is no trew
christiane, and in hys incredulite
can not be but cõdemned. Suer-
ly the faith in Christe is only that
maketh a trew christen mã/doubt
tyng & incredulite makyth a man
no christiane. To belue & to doubt
be not both on. To beleue is an o-
ther thyng than to doubt. Ther-
fore he that continueth in this for
sayde error, beleuyth not the .xii.
articles of oure crede, catholyke
faith/in the which godes grace is
clerly and vndoubtedly gyuen to
vs in Christ. Then howe can they
be christen men whyche lacke the
faith of Christ. Or how can suche
one

A trewe christen man doubtethe not of Gods fauour.

Faythe.

Incredulitie.

one saye the lordes oration wel:
He may with hys mouthe sounde
the wordes, O oure heauenly fa-
ther, but hys hart hath no truste
in god, neyther hathe any firmite
that he is a mercifull father, but
doubtyth of ꝑ grace of god, whe-
ther he be mercyfull or no, or whe-
ther he pardone hym or no. His
tonge sayth I beleue in Jesus
Christ, I beleue the forgiuenes of
sinnes, but his hart beleuyth not
that Christe dyed for oure offen-
ses, and that by his deth he hath
obtayned for vs forgyuenes of all
ours sinnes. He that wauerythe
thus, can not but despayre in the
laste extremite of hys lyfe. And yf
he dyspayre, thā is he damned, for
he deperteth with an euyl consci-
ence, & hath no knowlege of Christ,
nor beleuyth the gospell. Then
what hope can he haue of euer-
lasting lyfe? Yet our blynd gydes

and

and seducers in the popes clargy haue taught vs that no man can precisely knowe whether he be in godes fauor or no. They that be- ne in this error, what beleue had they? dyd they not wander lyke ỹ wynde nowe hether and thether? were they not cleane voyde of fayth? had they not a wretched, vn certayne, and a wauerynge lyfe? howe could they knowe whether these workes pleased God or no? what coulde this man thynke in hym selfe but thus? I am a chri- stened man, I haue studyed to lyue well and to do good workes, but yet I am vncertayne whether my workes please God, or whe- ther my synnes be forgyuen me or not. Wyne yll dedes be mo the my good, I haue done mo synnes than vertues. Alas what shall be come of me. They that thus wa- uer & doubt, what hope can they

haue

haue in the agony of death, what
fayth haue they, what thynge to
truſt vpon? Satan and his owne
conſcience accuſe hym of ſynne,
ſayenge, he that lyueth yll ſhallbe
damned, thou neuer fulfylledeſt
yet the cõmaundementes of God,
No ſynner can be ſaued. Dothe
not Chriſt ſaye, yf thou wylt enter Mat. 19.
into lyfe kepe the commaundemẽ
tes? but thou haſt neuer kept thẽ.
Here is no hope lefte but that a
man oppreſſed with ſuche cogita-
cions, muſt nedes deſpayre. The
blynde papiſtes haue taught vs
poore wretches, that the fundaci-
on of oure hope lyeth in the grace The doc
of God, and in the meryte of our tryne of
owne workes/ ſo that oure hope the prieſts
ſhulde be nothynge elles but the clargie.
expectacion of lyfe commynge of
Gods grace and of our owne de- what ho-
ſeruynges. Item that our hope in pe is by
no wyſe could ſtande without the the ſopht
ſters.

helpe

helpe of our merites/ other of the
ſophiſters doo thus deſyne it,
hope is a boldenes of mynde
conceyued of Goddes good-
nes to haue euerlaſtynge lyfe
thꝛough oure good wozkes. Here
thou hereſt theſe two, grace and
deſeruynge, but theſe two do yll
ioyne together, foꝛ where is grace
there is no meretynge, agayne
where meretynge is there is no
grace. Therfoꝛe yf a ſeke perſone
tempted about his ſynnes thinke
thus that without his owne me-
rites he can loke foꝛ no ſaluacio,
then he truſteth not to the grace
of God, neyther doth he appꝛehẽd
it noꝛ grounde hym ſelfe vpon it,
foꝛ ſo he hath ben taught and led
that it was pꝛeſumpcion to ſaye
a man myght be aſſuꝛed of Gods
fauour without the addynge to
of his wozkes and merites: And
thus haue we be led in this falſe
perſuaſion

perſuaſion ſo many yeares, but in erneſte tentacions there is none that can ſtande vpon his merites or dedes/ for here commyth in the law of god accuſyng hym and all other men, that none of them all haue fulfylled yt. Then where be the good dedes, wherupō the ſeke man may truſte, and hope for ſalu-acion therby. In our great tentations we all do fele that we be ſynners, and that all oure lyfe is nought and ſo voyde of all goodnes, that it is not able to abyde or ſtande in the ſeuere iudgement of god. Theſe blynd ſeducers haue made one fote of oure hope lame & mayned, which is grace. The other fote lame and haltyng, which is our owne workes, Now howe can oure hope ſtand faſt, that we faule not in to deſperation? To proue than that by oure dedes we can deſerue no iuſtificatiō, nether

any

any part therof, with al that euer we are able to do, Also that it is not in oure power to accomplesche
The law the lawe of god, but that law only seruyth to se our vnablenes, oure vices & synnes therby, it nedyth no great declaratiō. We see thys dayly in our selues, that our flesh neuer ceasyth feyghtyng agaynst the spiritt, & doth inwardly grudge at euery good dede we doo, so that this noughtines and corruption of ours marryth all, wherby our good workes can not be pure nor acceptable that we doo. Ro. vii. Gal. v. .i. Johñ. i. Wherfore wryteth Johñ yf we say we haue
1. Joh. i no syne, we deceiue our selues, & truthe is not in vs. Also all the faythfull saye dayly in the lordes prayer. Forgiue vs our trespasses
Esai. 64 Esa. lxiiii. we be as vnclene euery one, and all our ryghtuulnes lyke a clothe defyled with the flowers

of

of a woman. Forthermore yf we dyd fulfyll all commandmentes of god, yet dyd we nothyng but which is our bound deuty to doe, nether can we loke for any reward therby, wytnes to Chriſte. Luc. xvii. When ye haue done all that you can, yet saye you be vnprofitable seruantes. These wordes of Chriſt verely may plucke downe our glory, and make vs all ashamed that we put no affiãce in our selues, nor in our owne good workes. Howbeit I speke not this to extenuat the worthynes of good workes, or to plucke men backe from wel doyng. For the scripture teachith vs, that the study of good workes is euer to be employed, & wylles vs to be folowers of honesty and good worksyng. But no man muste put affiaunce in hys workes, as though by ỹ worthenes of thẽ he could obtayne gra-

Luc. 17.

Good workes.

ce, or put away syn or gett his sal-
uation. For yf our ryghtuousnes
and iustification before god stand
in our myght or merites, than dy-
Gal. 2. ed Christ in vayne. Gal. ii. Good
workes in their degree and order
haue their valewe, and be great
ly cõmẽded. A good man ought to
insewe good vertues, to thentent
he may do the wyl of his lord god,
whyche commaundyth vs to lyue
vertuously, and that he may also
approue him selfe to his lord god,
that god our heauenly father may
Mat. 5. be glorifyed therby. Mat. v. Also
we ought to doo good workes, to
shew our selfes thankfull agayne
to God, for his infinite benefites
Phil. 2. and gyftes. Phi. ii. Also we must
do good workes to exercise oure
faith, that they may be testimones
of oure beleue, and thus do they
profyt both me and my neybour.
My neyghbour in gyuyng exãple
to

to encozage hym the better to a
chzistiane lyfe. Also in that he is
succozed by them in his necessite.
Secundarly they pzofyt me in ỹ
they exercise my fayth, and moz-
tefye my flesche and kepe me truly 2.Pet.1.
in my vocation. Foz why yf I do
any benefite to my fryndes and to
myne ennemys, and perceiue yt to
come of a franke and free hart,
than may I well assure my selfe ỹ
my faith is lyuely and a true faith Joh.1.
which makyth of damned sinners Gal.3.
the true childzen of god.
Itē here is to be noted that good
wozkes be these, which a man be-
leuyng in Chzist wozkyth in faith
in hys lawfull vocation, after the
ozdenāce and fozme of the lawe of
god. Contrary euyll wozkes and Euyll wozkes
sinnes be these which be donne wt
out fayth and with a fayned cha-
rite, trustyng vpon them to poz-
chase ỹ fauoze of god, the fozgyue

nes of synnes, and the kyn gdome euerlastyng, the which is cleane and directly contrary from oure christian fayth. For our christian fayth doth groūd vs vpō a more substātiall stone which is Christ, the trew forgyuer of synnes, and oure only reconciler, which hath obteyned for vs thys grace, hath washed away our sines, and hath deserued for vs euerlastyng saluation. This fayth makyth oure consciences that they wauer not not doubt any thyng of the grace of god. For the properte of thys fayth is to quiet oure conscience. The trewe catholyke and lyuely fayth is thys whan a man fully persuadith him selfe, and beleuith stedfastly, and nothyng doubth, that he hathe god pacified, and a moste gentyll father to hym for Christes sake, to whom in all hys necessite, aduersite, and in all his affayres

The foūdacion of our faith

Rom. 5. what truefaith is.

affayres as a childe to his father, he wholy committeth and cōmendyth him selfe, putteth al his trust in hym, callyth on him, sekyng no succoure, consolation, nor goodnes but only of him. This fayth purefieth oure hartes. This faith is always workyng through charite, & hath the holy goost whiche moueth vs and styryth vs vp to follow the exāple of Christ, which hath left behīd steppes of al good workes, and paciente in afflictions for vs to folow, sayēg to vs. This is my commaundemēt that ye loue together as I haue loued you. You be my fryndes yf ye wyl do these thynges that I haue gyuen and taught you. He that louyth me wyll kepe my lessons. I haue gyuen you exāple, as I haue done to you, so do ye to youre selfes, by this you shal be knowen to be my deciples, yf ye haue loue

Act.15.

Joh.15.

Joh.14.
Joh.15.

one

one to an other. Agayne, he that
Luc.19. takyth not vp his crosse and fo-
lowyth me, he is not my disciple.
No good fayth no good workes. Where there is no repentãce nor
any amendmẽt of lyfe, and study
of good workes, verely there is
Trewe faythe trew workes. no trewe fayth. Trewe fayth can
not be with out good workes no
more than a good tree wyth out
fruyte, or the sone with out hys
heet, this is vndoubted. Therfore
let euery man examine and serche
hym self well leste he deceiue hym
selfe. Many men there be whiche
saye they beleue whan they haue
no beleue, as it may apere by their
vyciouse & wycked lyfe. For this
is certaie, where so euer trew faith
is, ther is also the feare of god, the
re is repentance, there a trew and
a christen mannes lyfe folowyth,
Eph. 4. there the old synful man is put of
and a newe put on. For by cause
this is the vertu and the operatiõ
of

of our holy baptiſme, that fayth doth clene renue and tranſforme a chriſtean in to a new mã, whych walketh not after fleſche, but after the ſpirit. Rom. viii. Rom.8.

Then where ỹ grace of god worꝛkyth in vs good fruyte, and we begyne to followe the cõmandementes of god our old man is not all mortefied ſtreyght waye, but wyld and wanton with her luſtes doth ſtryue agaynſte vs all oure lyfe long, and neuer ceaſyth prouokynge vs to ſyne, and euer rebellyth agaynſte oure ſpirite, lettyng & hynderynge vs in all oneſt vertuys, wherby we be not able to lyue ſo vpryght after goddys cõmandemẽtes as we wold. Wherfore whan oure ſynfull conſcience or ỹ feare of death doth come vpõ vs we cã not truſt to our worꝛkes, nor fynd any comforte therin, but (yf we wyll be ſaued) we muſte nedes

nedes cry w ỹ holy kynge Dauid. Enter not lord in to iugemẽt with thy seruant, for in thy sygth no lyuyng flesh shall be iustefied. Our good workes thoug they be neuer so holy and excellent yet the value of them is not such, nether aught we to doo them for any suche purpose, nether dothe god require them to be done of vs for that intent that we shuld be iustefied and saued by them. For no man can truste any thyng to hys workes, nether be they able to delyuer vs from oure death, that thyng only the workes of Jesus Christe is able to do and nothyng els. Thys glory and honor is only dewe to him and to no man els, to be a Jesus, that is by interpretation a sauior. For he ōly taketh away our synnes. iustifieth and sauyth vs by hys workes and passion. This is hys office hys worke and dewte only,

Our iustfication only belōgeth to Jesu Christ.

Jesus a sauiour

only, for the whyche he was sent hyther of his heauenly father and ours to doo. Therfore yf the holy workes and commandementes of god, can bryng no peace of cõscience, than what shall a miserable synner do in the distresse of his temtation? whether shall he goo, whether shall he turne hym selfe? where shall he fynd help, and succoure, and comfort? so than yf we wyll loke for any saluation, we must firmely beleue and persuade our consciences, that oure synnes be pardoned vs, and clene taken away. But now howe shall we be so certefied in our myndes. I answere in suche temtations a man must nedes set apart the lawe, and all hys good dedes that euer he hath done, al hys strength, al his power, and merites, and let them all goo in this poynt. For here no thyng can succoure vs, but only

the

the workes and passion of Jesus Christ. And therfore we must appele from the lawe, streyght to the ryche & mercyfull promyse of oure father in his sone Christ, as vnto a suer succour and a sanctuary of eternall securitie and peace, and holde it fast in a fyrme and a sure fayth. And thus shall we fynde cō forte and quietnes ynoughe, and more than we can desyre, than nether synne, nor death, nor hell shal not be able to hurte vs.

Appele frō the lawe to the son

The promyse of God is this.

What the promyse of god is.

Almyghtie God hathe promysed vs damnable synners in his onely begoten sone Jesus Christ, with out any maner of excepcion or condicion of our owne merites clerely of his owne free grace and goodnes, full remission of all our synnes, his holy spirite, and euerlastynge lyfe, and that he wyll euer more be oure father, and that he

Hie. 31.

Heb. 8.

he wyll voutchsafe to receyue vs to his chyldren, and gyue vs perpetuall saluacion.

These be trewe, fyrme, eternal, vnfallible, suer and stedfast God whiche is almyghtie, and whiche can not lye hathe so promysed to vs, and hathe swoorne depely by hi selfe that he wyll performe thē. Heb. 9. 2. Cor. 1.

This is the newe testament, & the euerlastynge couenaunte of grace made to vs in Christe betwixt him and vs, and confyrmed with his blode, wherof his prophetes so greatly speake of.

Christ the sone of God hath cōfirmed this testamēt by his death, and is a suer gayge or a pledge of this promyse of God. The truth and grace of God is layde and reposed for vs in Christe, in hym we be suer to fynde it, as God speaketh of his sone Christ oure trewe Dauid in the psalme. lxxxix.

My

Psal.89. My trueth and my mercy shall e-
, uermore be with him, and in my
, name his power shalbe exalted, he
, shall call me. Thou art my father
, my God, and the rescuer of my
, health. And I shall set hym to be
, myne heare and fyrste begoten, a-
, uaunse vp aboue al the kynges of
, the earthe. I shall euermore reser-
, ue my mercy to hym, and my faith
, full testament vpon hym. And I
, shall set vp his sede for euermore,
, and his throne lyke the dayes of
, the firmament. And if his chldren
, transgresse my preceptes, and wyl
, not walke in my Iudgemētes I
, shall visite and chastice theyr ini-
, quities with my rodde, and theyr
, synnes with stryppes. But I wyll
, neuer take awaye my mercy clene
, from hym, and my truth shall ne-
, uer fayle him. I wyl neuer breake
, my testamēt that I make, neyther
, wyll I euer go from my wordes

that

that procede out of my lyppes. Ones haue I swore in my holynes, see yf euer I breake my apoyntmēt with my seruaunt Dauyd, his sede shall remayne for euer, and his throne lyke the sonne in my syght. &c.

This promyse is also redde in the .ii. Reg. vii. Here in this prophesy God speaketh of ỹ eternall kyngdom of Christ, in which perpetuall mercy, peace, and quietnes is, for in Christ he hathe reposed & layd vp his truth and mercy. Therfore in no other thynge can this promyse of grace be fōud or obtayned saue only in Christ. In him god hath promised to vs saluacīō frely through his myghtie mercie: Therfore who soeuer beleueth in Christe without any more a doo (to be bolde vpon it) he hathe all thynges, And though there be in Christes kyngdome

2. Reg. 7.

weyke

weyke and infirme sinners, which slyppe & fall many tymes, yet this priuelege & prerogatiue they haue their sinnes shall not be imputed to damnation. All theire offenses be offenses of children not of saruantes. We haue a salue conduct and a passeport through all ẏ peryls of death and damnaciō. And thoughe we fall neuer so heynously yet shal we not perishe therfore, for our christian fayth doth so fasten vs vnto oure Dauid Christe that we be made one sprite with hym. In Christe we haue the verite of Goddes promyse, and his mercy euermore to continue, oure heauenly father wyll not punishe his weake children in his wrathe for euer, but wyll chastice them w̄ fauour in this temporall lyfe, call vs agayne to repentaunce. Thus the grace of God shall euer abyde fyrme and stable, whiche we be su

er

er shall not fayle vs so that we be
leue this Dauid Christ to be oure
kyng & cast all our trust on him.

And here is to be noted and cō
sidered where he sayth. My treuth and mercy allways go with hym, yf it be his trewth, than it can not ley, nor deceiue vs. Ykyt be hys mercy and grace, than yt standith not by oure workes nor the lawe. wherfore all these thynges shall happen to vs in Christe, and for Christes sake, which by hys wor= kes and passion hathe purchased and bought all thyng for vs. Truth. Grace.

Esay. lv. Bowe downe youre eare and come to me, heare me and your soule shall lyue, and I shall stryke a bergayne with you per= petuall, the suer mercies which I promysed to Dauid. Jerem. xxxi. This shalbe the bargayne that I shall stryke with the house of Is= raell. After those dayes I shall Esa. 55. Jer. 31.

gyue

gyue my lawe within theyr bowels, and wyll wryte it in theyr hartes, and I wyll be theyr God, and they shall be my people, for I wyl pardon all theyr iniquities, and wyll no more remember theyr offences. &c. So doth the apostle in his epistle to the Hebrues alledge the same place, where he proueth that this bargayne of grace are this newe testament betwyxt god and vs is now confyrmed and sealed vp by the death of Christ. And that god is now no more a strayte iudge but a most tender father to all the faythful of Christ, and that he wyl pardone all their offenses. Lykwise to the Gala. S. Paule callyth thys eternall bargayn of grace, a testament that shal stand for euer, where as he wryteth. No mã breakyth or dysordenyth ỹ wyll or testament of a man beyng ones confirmed and ratified. Than yt

Nota.

Heb. 8. 10

Gal. 3.

mẽnes

mẽnes testamẽtes ones made and confirmed, abyde firme and suer, how muche moze the testament of god ones confirmed and ratified, shall abyde firme? These testimones do proue euidently & strongly that goddes grace promised in Chriſte is firme and suer, so that now no beleuer ought ne cã doubt of the fauor of god and remission of hys synnes. But vndoubtedly and constantly ought to stryke to this promise of god which cã not nether shall be found false.

we ought not to doubt.

What hart now is so hard or stoney that wyll not relẽt or be stryred vp by thys firme and swete promise of god, to take a bolde fayth and a confident trust vpõ ẏ grace and fauor of almyghte god beyng so promised to vs? Wyll not thele wordes make vs certefied, yea & also secure as yt were a bonde or a bargane, testament, promise, an

Bonde. testamet, promyse,

mercy, an othe.

othe, mercy. And all these doth no man whiche maye deceyue vs, but god eternall promise our father in heauen, which is truyth hymselfe.

Yt is an horrible blyndnes in vs that whan god hymselfe doth calle vs to hys grace, & doth promise freely to vs for his mercy sake clere remission of our synnes, and for the same purpose hathe sent to vs hys only begotten sone in to ỹ world, to be a suer token or plege of hys heauenly fauor and grace, and yet we lene and hold more to our owne stynkyng workes than to the trew & euerstãdyng truyth of god. Alas for pyte howe many pretious soules moste pytuously haue be brought to desperation, throughe these workes dooynge. The law only hath bene put forth vnto them, & no thyng els beten into theire heades, but this, what god requireth of vs, howe great

synners

synners we were, what vēgaunce of God dyd fall vpon synne, what tormentes, what fyre and brymstone we shuld suffre in hell. But none taught the people faythfully the promyse of God, the gospel of Christe in the whiche sorowfull and vexed consciences of synners myght be refreshed and lerne the infinite and vnsearchable grace that God whiche of his vnknowen mercy hathe promysed, that is to saye hathe geuen vs frely in Christ, with the whiche promyses sely consciences myght be releued and confyrmed strongly agaynst all the gates of hell. We blynde and wretched wolde reward God with ours, and deserue of hym all thynges that we had/ we wolde not be in his det or daunger/ we dysdayned to haue his liberalitie cōme freely vnto vs/and nothing wolde take of hym by grace. And

Gods promyse is a gyfte.

what was the cause why Christe was not ryghtly preached but only Moses: So it alwayes commeth to passe, when the cõmaundementes onely be set forth, after the maner of the Iewes, and the promyses of God nothynge spoken of/there it can be none other but that mennes cõsciences must nedes be vexed and disquieted w̃ miserable sorowe and perplexitie so that they can receyue almoste no consolacion. But who soeuer wyll bryngе men to God in dede, and wyll quiet theyr consciences, must alwayes teache these two together the lawe and the promyse/ as the prophetes, Christe, and the apostles euer dyd.

what was the cause why Moses was preched and not christ.

The vse of the lawe

By the lawe they brought men to the knowlage of theyr synfulnes, theyr vnworthynes, theyr infirmitie and vnabilitie to goodnes/ theyr dutie what they ought

to

to do/and theyr damnaciō which therof folowed: And so brought them to humiliate them selues before God/ wherby they being iustly stroken with the feling of gods ryght iudgement, myght ernestly forthynke them of theyr synnes/& call for mercy. They taught not the lawe so as thoughe it were ynoughe to knowe what were to be done, or not to be done/ or as thoughe of our owne strength we coulde do good and eschewe yll/ and so by the lawe and by oure owne workes be foūde iust before God/and put awaye synne. They taught not the lawe I saye for no suche ende nor purpose/ neyther was the lawe gyuen therfore that we shulde be iustified therby before God/ but it was gyuen for this to requyre of vs all ryghtuousnes and to threten vs, that by the requiringe of this rightuousnes,

why the law was gyuen.

nes, and we beynge nothynge a-
ble to perfourme it, we myght the
better lerne therby our vnryghtu
ousnes and noughtines/and so fi
nally to acknowlage and confesse
our owne wretchydnes, to then-
tent that beynge thus contryte &
humiliated in hart we might seke
to Christ for socour the whiche by
his workes and passion doth on-
ly iustefie vs.

We be nothyng able to deserue
any saluacion by the lawe or our
workes. That is an hygher and
a more excellent thinge than that
our rotten workes be able to pro-
cure. God hath promysed to gyue
vs that freely by his mercy for
Christes sake, and doth gyue it of
grace to thē that beleue in Christ,
as S. Paule to the Romaynes
Rom. 6. doth call euerlastyng lyfe the gift
Gal. 3. of God. And lykewyse to the Ga-
lathians doth put a clere differēce
betwixt

betwixt them, and sheweth playnly his mind of the law & of the promyse, howe they concure to oure iustificacion. Let vs weghe well his wordes, for al the weyght and fundacion of our iustificacio doth lye vpo the. His wordes be these. If our inheritaunce stande of the lawe than it standeth not of promyse. But God dyd gyue it to Abraham. If the lawe had be gyue vnto vs whiche myght haue iustified vs, tha our iustificacio might be of the lawe. But the scrypture hath wrapped all thynges vnder synne, that the promyse myghte come by the fayth of Jesus Christ to all that beleue. Marke.

And agayne in the second to the Gal. If our iustificacion fayth he could come by the law, tha Christ dyed in vayne. Therfore I saye where as men thus by the lawe were brought to the knowlage of Gal. 2.

theyr

theyr synnes, and so stroken with great sorowe and heuynes of conscience for theyr synfull and vicious nature, than was the Gospel put and set before them that is to say Grace promysed vs in Christ. And than dyd they begynne to beleue ernestly & to reioyce in theyr hartes truely for this grace promysed in Christ, that God had gyuen thē for Christes sake forgynenes of theyr synnes. Thus sayntē Paule in the place afore recited, dothe comforte with trewe consolacion wretched and desperat synners for he leadeth them onely to the promyse of God, and beateth that in to them, for therby onely our consciences be cleane and quieted. And dothe teache the lawe & gods commaundementes also, exhortynge vs diligently to the study of good workes, and is not only content with that, but also doth

shewe

shewe where and howe to come
by the corage and lust to do these
good workes.

Thus fyrst they taught the law
for repentaūce but streyght after
they toyned withall the promyse
of God to bryng mē to the know
lege of the moost ryche grace of
God gyuen and promysed vs in
Christe, teachynge withall where
we shulde get the strength to full-
fyll the commaundemētes, where
oure synfull nature was not able
to fulfyl it. In consideracīō wher Rom.8.
of the Apostles euerywhere decla
red and set forth the excedyng and
passynge ryches and treasures of
Goddes myghty grace whiche he
hathe gyuen and promysed vs in
Christ, yf we beleue vpō him, and
so forthe dyd lede wretched syn-
ners frō the lawe to Christ. This
great grace of God so offered they
receyued thē and enbraced great-

ly,

ly, and thus beleuynge were pacified in theyr cõsciences. The lawe doth threten and affraye, but than she is not able to heale or comfort them beynge greued, or to delyuer them from theyr agony/ wherfore we must nedes flee to the promyse. And there shall we fynde ryghtuousnes, peace, lyfe, & helth ynoughe. Hereupon S. Paule to the Gal. iii. sayth The lawe was but as it were oure scolemayster vnto Christ, that we shulde be iustified by Christ/ for the lawe doth force vs, doth constrayne vs, doth call vpon vs, dothe manace vs, & lyeth vpon our neckes, requiring of vs all maner of good workes, perfecte iustice, perfecte innocécie of harte, perfecte feare and loue of God, and also of our neyghbour. But we of oure owne strength be not able to accõplyshe that which she requyreth, & thus she dryueth vs

Gal. 3. The ende of the lawe.

vs to Chriſt, and is our ſcolemayſter vnto Chriſt. He thã receyueth vs commynge to hym, helpynge vs, and gyuinge vs all ſuch thinges that the law requyreth of vs/ ſo that the lawe is not able to damme vs.

For this cauſe S. Paule doth call Chriſte the ende of the lawe. Rom. x. Or as S. Auguſtine doth expounde it the fulfyllynge of the lawe. He that hath Chriſt is iuſt, he that beleueth in Chriſte hathe all thynges which the lawe requireth. Chriſte hathe reconſyled for vs God his father/ he is our mediator and euerlaſtynge preeſt he hath obtayned vs grace, the holy gooſt with all his gyftes, remyſſyon of ſynnes, & all maner of goodnes with lyfe euerlaſtynge, he as Jeremye wryteth. xi. dothe gyue vs a newe harte and a ſofte harte and the holy gooſt to moue vs for

Rom 10.

Jere. 11.

to

to do well. And where as yet we be partly flesshly nor can not be all mortefyed in this body, nor thorowly fulfyll the commaundemẽtes of God, there is he made oure wysdome, our iustice and redemcyon, so that hys innocẽcie and all that euer he hathe is made oure by faythe/for after that we put on chriſte vpon vs, and after we beleue in hym, there is no ieoperdie can hurt vs, thoughe we be neuer so weake and frayle, so that we do not walke purposely after our appetyte of the fleſshe, and rũne styll hedlonge in synne with out repentaunce/for oftymes it happeneth that good and moost holy men do fall as well as other but yet they lye not styll, but get vp agayne, & be styll delyted withe the lawe of God inwardelye in theyr hartes, euer callynge for remyſſion of synnes by Chriſte, and optayne also

Good mẽ do synne.

the

the same which he desyre. Al these thynges we maye se very well expressed in Abraham, for Abraham (sayth Paule) is the father of all the faythfull beleuers in christe/ therfore we haue in Abraham a clere figure and an example howe that a synner maye be iustified, & what is the nature of christiane fayth, what is the power, the propertie, and worckinge of the same/ and also how that our cõsciences may be quieted, whether by fayth or by workes/ therfore he that is the trewe childe of Abraham, that is a good man in dede, or ỹ wolde be a trewe mẽbre of christ, let him loke vpon Abraham his father, and there he shall se howe God dothe with vs, howe he tendereth vs, and howe we ought to do agayne for hym, as Paule also teacheth vs. Rom. iiii. Gal. iii. Fyrste of all Abraham harde the great &

ryche

tyche promyse of God sayenge vn
to hym, do not feare Abraham, I
am thy defender, and great is thy
reward with me. And afterward.
In thy sede all nacions shall be
blessed, that is shall be delyuered
from synnes, death, and maledicci
on and shall haue euerlastynge
lyfe. This was glad tydynges to
Abraham. And styl dyd Abraham
beleue this promyse, notwithstan
dynge yet moche greuyd with tro
bles and sorowes. And so therfore
was Justified by this faythe and
truste that he had to the promyse
Nota. of God. Now this was. iiii. c. and
xxx. yeares before the law was gy
uen, and therfore was he sauyd,
not by the workes of the law, but
by his fayth in God and in the ble
ssed sede whiche was promysed
hym. And no otherwyse also must
we al be saued, for ther is no other
way nor meanes to come to helthy,
only

only the promyse of God must iu-
tyfie vs yf we beleue, and not the
lawe nor no workes.

Secondarly this fayth of Abra
ham that he hadde vpon Chriſte,
made him a newe man, and cleane
dyd alter his olde affeccions, and
put in hi newe cogitacions other
wiſe thã this nature of ours hath,
for he reioyſed onely in the lorde,
and in hym taketh a meruaylous
boldnes, he knoweth well that
God is his father which in all his
aſſayres, his afflictions and tro-
bles wyll helpe hym, and is able
to helpe hym, and thus truſtynge
vnto Gods promyſe receyueth &
repoſeth hym ſelfe in the handes
of God, with a bolde harte and a
ſtronge confidence, doughtynge
nothynge but that God wyll be
mercyfull vnto hym, euen as any
father wyll be to his owne natu-
rall chyld, whome he loueth moſt

tenderly

tenderly, so then Abrahã hauinge this fayth, went vp to the hyll, at the cõmaũdemẽt of God, to shewe his obedience & offered his sonne, for true faythe can neuer be with out good workes, but euer wyll be occupyed in the obedience of God Iac.ii. Gal.ii. In the meane season Abrahams harte and conscience was nothynge vnquietted for all that, but styll quiet by reason of his fayth he had in Christ, for he was euer suer of the fauour and the loue of God toward him, wherfore S. Paule Rom.iiii. full wel describeth his whole thought and cogitacion, where as he sayth that Abraham dyd neuer shrynke yet in his faythe, nor doubted in the promyse of God, but euer strõge in his faythe, dyd gyue glory to God, knowynge well this that he which promysed hym was able to performe it. And therfore he sayth

Rom. 4.

that

that it was imputed to hym for
iustyce, that is for his iustificacy-
on/ for this Abraham thought &
perswaded hym selfe that God
was almyghtie & true of his pro-
myse which wolde not defeall nor
decepue his people. And yf he had
so thought in him selfe as now our
papystes do teach, I can not tell
suerly whether god loue me or no
peraduēture he is not frendly vn-
to me, nor caryth for me, nor re-
gardyth me. &c. Yf Abraham I
say had thought on this maner, or
had chynked so in hys kayth, I
thynke he wold neuer haue inten-
dyd to offer vp his only sonne, nor
wolde haue bene perswaded to go
from his fathers house owt into a
strange lande, but rather wolde
haue thought thus. It is good to
be suer of that a mā hath all redy,
this I haue and am suer of, the o-
ther is vnsuer, what chuld I spil

my onely and welbeloued sone: who wyl gyue me an other: what shulde I goo out of myne owne house in to a strange land I can not tell howe farre: what folyshenes were it: I wyll not so, I wyll tary styll here where I am in my fathers house. Neyther wyll I be so cruell to my sone for to slee him thus I saye he had thought yt he had not beleued constantly/ but whan he went out so boldely and merely out of his fathers house into a farre and a straunge countre, and with so lusty chere went vp to ỹ hyll with his sone to offre hym vp to God, which no nature of man can do, for what naturall man can fynde in his hart to offre vp his sone. Whan by lyke he dyd only hange of the handes of god, onely dyd truste vpon God, vpon his grace, vpon his helpe, nothig doubtynge in his conscience but

that

that God was able to perfoꝛme all that he had pꝛompfed, foꝛ why no doubtynge harte can be so wyl lynge to do as Abꝛaham dyd, noꝛ yet ones thynke to do it, fo quyet was Abꝛahams cõfcience by faith in gods pꝛompfe, that Paul in his epyftle to the Rom. iiii. doth gyue hym an excellent pꝛayfe therfoꝛe, that we all fchulde marke it, and well beare it awaye. Abꝛaham fayth he neuer dyd fchynke in his fayth, but alwayes ftronge in his beleuinge trufted fuerly, why dyd he truft fuerly? bycaufe God pꝛompfed, foꝛ this he dyd knowe and was fully perfuaded, that God was trewe of his woꝛde and pꝛompfe, what fo euer he pꝛompfeth he perfoꝛmeth of his grace, and is well able to perfoꝛme it, foꝛ he is almyghtie, noꝛ dothe not pꝛompfe foꝛ our deferuynges but of his grace only, that nowe we may Rom. 4.

be bold to truste vnto it. For yt he
shulde promyse after oure deser-
uynges, any thyng he culd neuer
perfourme yt, for oure merites be
none and nothyng worth, but he
doth promise vs infinite goodnes
in Christ wt out our merites, only
of hys pure grace and mercy. And
therfore wryteth Paule Gal. iii. ỹ
god promysed Abrahã ỹ blessyng,
cccc.xxx. yeares before the lawe of
Moses was gyuen, by cause that
no man shuld so thynke that thys
blessyng dyd stande of the workes
of the lawe, or that he culd not en-
toy thys fre promyse and blessyng
of god before he dyd fulfyll all the
lawe of Moses. Wherfore for the
loue of god lett all good men here
marke, that Abrahã neuer fayled
nor dyd shrinke in faith, nor neuer
doubted at the promise of god, nor
of the loue & grace of god toward
him. For so the holy gost doth say

The promise was made ere the lawe came.

that

that he had a suer persuasiō, mark well this. Yf yt were a persuasiō that he had, than yt was no opinion, noꝛ doubtyng that he had. But fully dyd truste & beleue, he went not thyther whether hys incredulyte and doubtyng dyd byd him to goo, the whiche doubtyng our papistes haue taught vs, whether thought he thus, whyther yt be true oꝛ not true I wyll do yt, but his consience was fully persuaded that it was true that god had pꝛomised, and that god wold be good and mercifull vnto hym, had foꝛgyuen his sinns, had iustifyed him, and wold neuer foꝛsake him noꝛ abiect him, and after this lyke also wolde gyue hi euerlastig lyfe foꝛ the sede sake that was pꝛomised hym, whiche was Chꝛiste. Yf god had sayd thus to Abꝛahā. Here Abꝛaham I wyl be mercifull vnto the, I wyll foꝛgyue the thy

synnes,

synnes, & alwayes be present with the and helpe the so on this condition that thou kepe and fulfyll all my cõmaundmentes, thus I say yt god had gyuen him his promis vnder this cõdition of fulfyllyng his cõmaundementes, then Abrahams cõsience had neuer ben mery nor quiet but alwayes doubting of the grace of god & forgyuenes of hys synnes, nor shuld bene certayne of his saluation. For thus he myght haue taught. I haue done all that I can w all deligence to fulfyll goddes preceptes, yet I culde neuer fulfyll them so perfectlye as I awoght nothyng lyke, wherefore thys promise of god is vncertane to me, nether I can tell whether I shall take yt or no, for bycause I haue not performed all that was inioyned & cõmaunded me and god dyd gyue me his promyse no otherwyse but of this cõ-

dition

dition yf I kept his cõmaunde-
mẽtes, and I am not able so to do,
wherfore I am not suer whether
he wyll gyue me these thynges yᵗ
he promised. I can do nothyng on
my part, and therfore how can he
kepe his promise with me, wher-
fore what hope can I haue nowe
of helth. Yt is but loste labor all
yᵗ I go about, thus I saye yf god
had promised hys blessyng vnder
this condition to Abraham, then
he myght wel haue despeared, but
now he addyd no such condition,
& all because we shuld not doubt,
but that his promise remanyth al-
ways suer and stable. And this it
is that god requireth only of vs,
yᵗ we shuld neuer doubt nor questi
one of his fre grace, but to be bold
and trust vpon yt, that he is a lo-
uyng father to vs, and we be his
childzen. But we culde not be so
bolde of thys grace of god yf any

The pro-
myse cam
without
any con-
dition.

suche

suche condition of fulfyllyng the law were gyuen w all, as yf thou kepe my cõmaundemẽtes wel, the shalt thou haue thy synnes forgyuen. Therfore yt is necessary that the promise of this blessyng stand without all conditions, and with outt all respect of oure workes or meretes, but only in the fre grace of god, for or els we culd neuer be suer of yt nor certane but always in doubt and mystrust, For yf the remissiõ of our sinnes shuld stand in the fulfyllyng of the lawe, then our flesh beyng so weyke & fraple, and not able to fulfyll the lawe, how shulde we know and be suer that god is good to vs or that we were in the fauor of god, but rather shuld thynke that he were angre with vs, because we neuer fulfyll his commaundmentes as we shuld do. And thus the fre promise of god shuld stand voyde and in

no

no effecte. For why no man were able to obtayne yt. But thankes and prayse be to the kaythfull lord the father of our lord Jesus christ and ours, the father of mercy, and the god of all comforth wiche hauyng mercy vpon vs and tenderyng our weykues hath not bylayd oure helth and saluation vpon no such brykell and weyke fundatiō, as vpon our workes and our fulfyllyng of the lawe, for so we culd neuer be saued But the fundation that we be groundyd vpon & preuale agaynste the gates of hell, is the great grace and mercy of god in his sone Christ. For in him god hathe promised vs all the remissiō of oure sinnes, and euer lastynge lyfe. Thys promise is only and alone all our comforth that we may bouldly trust vpon. So thus you se how god promysyth vs remisiō of our sinnes and lyfe euerlastyng

The foundacion of our hope.

not

not vnder any condytion of wor-
kyng and fulfyllyng the law, but
he gyuyth yt frely of his fre grace
I say, only & alone throw Chriſte,
& not for no workes of ours. And
therfore he gyuyth yt frely, with
out any condition of our workes.
Bycauſe the promiſe myght ſtand
fyrme and ſtable, that is, that we
may be ſure of the fauore of god &
of the remiſiō of our ſynnes, doub
tyng nothyng therin, notwithſtan
dyng we be neuer ſo much ſynfull
in oure nature, & vnworthy wret-
ches, that euery beleuyng chriſten
man may ſay with Paule. Thys
I knowe and is vndoubted, that
Rom. 8. nether deth nor lyfe nether āgels,
nether prynces, nor poteſtates, ne-
ther thiges neygh, nor thynges to
cū, nether heyght nor depnes, nor
no other creature is able to ſepa-
rate vs from ỹ loue of god whiche
is Jeſus Chriſte oure lorde. Here
may

may we playne se that Paule had a bolde and a confident truste of the forgyuenes of his synnes, and of his helth to come, plentuously persuaded of the grace of God towarde hym or elles howe could he so feruently lerne, reioyce, and triumphe in spyte agaynste all creatures bothe in heauen and in the worlde, so omnipotently despyzyng them all, beynge ryght suer and certayne that nothynge neyther aboue nor benethe coulde anoye him, and why: bycause he beleued in Christ, and was sure of the mercy of God towarde hym through fayth/ and therfore was his conscience so quiet and triumphant. And euen so maye euery christen man lykewyse take the same corage and the same mynde in hym selfe. Howbeit no mã can do this vnlesse he put awaye all respecte of his owne merytes and workes Marke.

and

and only trust vnto the free mer-
cy and grace of God, which grace
is gyuē vs onely thzoughe chzist
and not thzoughe oure selues.
Tit. 3. Tit. iii. that notwithstandynge
yet these good wozkes of ours do
folowe and spzynge out of this
faythe and pzomyse of God. And
loke there where as they do not
folowe and maye folowe there is
no trewe noz lyuely faythe, but on
ly a deed and barayne opinion of
faythe, but where this trewe and
lyuely faythe is, there is wozkyd
miracles and thynges farre pa-
ssynge the possibilitie of naturall
wozkynge. Foz as saynt Paule
Gal. 3. sayth/ we receyue the holy goost
not by our wozkynge but by hea-
ring of the gospel, this holy goost
wyll not suffre vs to doubte after
the papistes fassion, oz as they
wold haue vs, noz to fere as their
seruyle spzite dothe, but with a
bolde

bolde truste cryeth in oure hartes
to God abba father, and wytnes-
seth with oure sperite that we be
the chyldren & the heyers of God
and felowe heyers with Chriſte,
that we maye be gloryfied toge-
ther with hym. And as Paule to
the Epheſians sayth, they that be Ephe. 1.
leue in Chriſte be sealed vp with
the holy spirite of promyse, the
spirite we haue as a pledge or an The holy spirete is our pleag
erneſt peny of our inhereditaunce
and poſſeſſion whych we haue got
and be redemed vnto. Therfore
with all fayth and truſt we muſte
euer loke vpon the promyses of
God, and vpon Jeſus Chriſt on-
ly. And so in this promyse of God
our conſcience may fynde comfort
and peace plentie, but in our wor-
kes we ſhall fynde none. And ther
fore marke wel this text of Paule
and kepe it well in youre remem-
braunce, where he sayth. Rom. iiii Rom. 4.

Abraham

Abraham had this promyse gyuē to hym & to his sede that he shuld be the heyre of the worlde, not for his worckynge after the lawe, but for his byleuynge in fayth/for yf they whiche belonge to the lawe be the heyers, then is fayth voyde and the promyse of none effecte/ for why the lawe worcketh angre, by reason that yf there were no lawe, there were no transgression, therfore is the inheritaunce gyuē by fayth as by grace frely, bycause the promyse muste stande fyrme & stable to all the sede of Abraham.

Experience. Daily experience and practyse in our troubles and dystresses declareth that no man be he neuer so holy can quyet his conscience by his worckes. Oure synnes and death be more greuous enemyes vnto vs than that we be able to ouercome thē by oure owne dedes and deseruynges/ we must haue an o-

ther

ther maner of meanes to that, whi
che is our faythe receyuynge and
holdynge the promyse of God in
Christe. And so that is able to con
quere the mighty fersnes of synne
and death. This fayth receyueth
and stycketh to most sure and eter=
nall thynges that can neuer fayle
vs and not to oure worckynges,
but to the great grace of God, to
Christe him selfe, to his workes &
his deseruynges and to the pro=
myse in Christe, brefely to all that
Christe hathe, or is worthy/ whiche
thynges be moch greatter, higher
more stable, and magnificall, thã
our capacities is able to compre=
hende. Therfore whan any temta
cion commeth we must not loke
to the lawe and oure workes, but
settynge all them a syde, we must
runne and crepe to the crosse of
Christ, we must seke for helpe and
grace by christ, & hũbli must know
lage

Remedy i
tẽptaciõ.

lage oure faultes. And thoughe oure synnes be neuer so great or greuous, thoughe the feare and temptacion of deathe be neuer so horrible, yet we must styll stycke to the promyse of God, and suerly must trust, and doubte nothynge, that oure synnes be forgyuen vs for Christes sake accordynge to the promyse of God, without any deseruynges of ours: & that God is oure father, and we shall lyue with hym for euer and euer. The workes & passion of Christ, which be of great and infinite and omnipotent power ought more to styre vs vp to truste well on God that he wyll be euermore to vs a mercyful lord, than our synnes ought to fraye vs, for the grace of God in Christe is moche stronger and more able to deliuer and helpe vs than our synnes be to condempne vs. Roma. v. And this grace of

Rom.5.

God

god doth not hang of our workes for than yt shulde be vncertayne, but yt standyth fyrme by grace of fayth through Christ, with out any regarde or respect of oure workyng. And this is done by the syngular prouedence of the great fatherly loue of god toward vs, by cause our iustyficatiō shuld stand firme & certayne by faythe, so that no man nede doubt of the fauor & marcy of god toward him, yf this grace & promise stand in the hand of god, than is yt suer, so that we can not doubt of the remiscion of our synnes. But yf they shuld stād in our owne hand and shuld hang of our selfes thē we shuld always be vncertane by cause we were neuer able to deserue sufficiētly, not of sufficient strenght to fulfyll the lawe. But after that we returne & referre our selfes in Christe alone, and in the promise of god through

Chriſte than be we layke and ſuer ynough by cauſe god hath promiſed of hys voluntary grace frely, and hath founded his promiſe by the fayth in Chriſte, to thentent yt ſhall ſtande fyrme & certayne. And therfore I ſayd the kyngdome of Chriſt to be a kyngdome of ſecurite and peace, as the prophites do deſcrybe yt, In this kyngdom we haue peace and moſte ſuer ſuccur, ſo that there is nowe nether ſynne death nor hell can feare vs. So dothe Eſaias alſo. ix. call Chriſte the pryncе of peace wooſe pryncedome is large & greate, and whoſe peace ſhall neuer haue ende. In Jeremie alſo. xxiii. god doth promiſe vnto Iſrael, that is vnto all beleuers in Chriſte a boadde of iuſtice, a kynge whiche ſhall rule wiſely, and ſhal execute iudgemēt and iuſtice in earth & vnder whō Iſrael ſhall dwell boldly, theſe thinges

Chriſtes kyngdom is a kingdom of ſecurite. Eſa. 32.

Chriſt the pryncе of peace.

thynges be in the spirttuall kyng-
dome of Chryst in the which there
is true & spirituall securite, where
as euery chrysten mans hart hath
peace with god through fayth in
Chryste, in the whiche kyngdome
nether synne can damne vs nether
death cā kyll vs, nor hell can swa
low vs. For god is with vs and
kepyth vs, and defēdyth vs as his
shepe. Therfore who cā be against
vs? And Esaias agayn. xxxii. whē Esa. 32.
the holy goost, sayth he, shall be
powred from aboue (ꝑ was whan
Chryst began his kyngdome) thā
the worke & frute of iustyce shall
be peace, and the kepyng of iusti-
ce shall be silens and securite for e
uer and euer. And the peple of god
shall dwell in goodlynes of peace
and in houses of truste. All these
thynges do nothyng els but signi
fie that Chrystes people i his king
dome shall be all good, quiett, at

rest and mery, which shall haue a quiet and a glad consciens, beyng euermore suer and certaine ỹ god is fauorable to them for Christe, which doth delyuer vs from all euyls w̃ out any doubt. I pray you what can oure aduersarys bryng aganist this, or how cã they maynteyne their errors in the face of the worlde. Here I haue prouyd and taught out of the fundation of the worde of god that no faythfull beleuer in Christ can doubt or ought to doubt of the fauor of god and of remission of his synnes, and that his conscience may thorowly be certefyed that god is fauorable vnto hym, which wyll pardone all his fautes, for Christ in whom we beleue and whiche wyll iustifye vs, and gyue vs euerlastng lyfe with out any doubt. Here our aduersares can haue no thyng to lay agaynst this doctryne or to subuert this

The conclusion.

Obiecters.

this foundacion, but one refuge
they haue, and when we bryngе
scryptures agaynst thē: what saye
they, the Lutherians, saye they,
bryngе scryptures for them, but
they must expounde scriptures as
our fore fathers dyd. I answere a Answer
gayne, we do not denye so to do,
for we maye do it well ynoughe.
And I may saye with S. Cyrill, Cirillus
we kepe the fayth of our fathers &
of the church so farre as we ought,
and vse theyr interpretacions so
moche as they requyre. But the
chefest of the auncient fathers of
the churche do agree in the same
matter no other wyse then we ex-
pounde it/ therfore what do these
holy workers bryngе for them the
churche. Saynt Augustyne one of Augu-
the most catholyke and godly doc stine de
tor of them all in his boke whiche predest. 11
he writeth of the predestinacion in
the. xi. chapiter sayth in this wyse.

Truly

'Truly where as the apostle in his
'epystle to the Rom. wryteth these
'wordes. Therfore is oure inhery-
'tauce gyuen vs by fayth through
'grace, bycause the promyse myght
'stande fyrme and stedfast, I mer-
'uell, sayth he, that men had rather
'loke on theyr owne infyrmite thā
'vnto the firmite and stedfastnes
of Gods promyse. But here thou
wylt say, I can not tell nor do not
knowe the wyll of God of me, wel
thē doest thou knowe thyne owne
wyll of thy selfe, yf thou doest, be-
ware, he that stādeth let hym take
hede that he fall not. Therfore in-
somoche thou knowest neuer no-
ther his wyl, nor thyne owne wyl,
then why shulde not a man rather
put his trust & hope in that which
is more certayne than in that whi
che is lesse certayne. But say they
agayne, heare where it is spoken,
yf thou beleuest thou shalte be sa-
ued

ued, one of these is required of vs, the other is offered, & that whiche is required of vs is in vs, the other in God. And why, I pray you is not bothe in Gods power both that whiche is required and that whiche is offeted? for do not we as well desyre God to gyue vs that whiche he requyreth as well as that he offereth? do not the beleuers also desyre hym to encrease theyr fayth: Do they not desyre also for the vnbeleuers that they may haue fayth, so that God only must be the begynner and encreaser of fayth. In lyke maner is this to be taken. Yf thou beleuest thou shalt be saued, & this, yf you mortifie the workes of the flesh with spirit, ye shall lyue: for in lyke case here one is requyred, thother is offered. Yf you mortefie (sayth he) the workes of flesshe with spirite ye shall lyue/ then to mortefye the

workes

wozkes of flesche by spirite, this is requyred, the other then is offered vs that we shuld lyue/ what then therfoze shal we not saye that this is the gyfte of God to mozteffie the wozkes of the flesche bycause it is requyred of vs to be done: God fozbede that any perteynynge to the grace of God shuld so thynke. This is a damnable errour of the Pelagians, whom as the apostle in his wozdes folowynge doth cõfute sayenge, who soeuer be led w the spirite of God they be the chyldzē of God. Lesse we shuld thynke this mozteffyeng of the flesche came by our spirite, but by the spirite of God, of the whiche spirite of God the same apostle speaketh mozeouer. All these thynges sayth he, wozketh one alonly spirite, distributynge to euery man his gyftes so as it pleaseth him, amongst the whiche gyftes also he rekeneth

sayth

fayth/ so then lyke as this mor-
tefyenge of the flesshe notwithstan-
dynge it be requyred of vs is the
gyfte of God, euen so is fayth also
ỹ very gyft of God though neuer
theleſſe it be requyred of vs (yf we
wyll be ſaued) to beleue, for theſe
thynges bothe be commaunded
vs of God, and also be the gyftes
of God. To the entente we ſhulde
vnderſtande, that both we do thē,
and yet it is the gyfte of God that
we doo them/ so as the ſcripture
ſheweth by Ezechiell the prophet.
And I (ſayth almyghty God) ſhal
make you that you ſhall do them
what can be more playne? Marke
ye well this place of ſcrypture (gē-
tyll brethren) and ye ſhall ſe that
God promyſeth, he wyll make thē
to do ſuche thynges that he wyll
haue done. And there he bryngeth
forthe no merites of theyrs, but
moche wyckednes, ſhewynge and
declarynge

declarynge therby that he geueth good for euyll in that that he maketh them bringe forth afterward good workes, causynge them to do his cõmaundementes. Also in the. lxxxviii. psalme he sayethe in lyke maner. Lyfte vp your hartes for he whiche promysed, wyll performe, so as he hathe performed many thinges alredy/for the trust that we haue in hym we haue it not in our merites but only of his mercy. No man can be stronge in this lyfe but onely in the hope of Gods promyse/for as concerning our owne merites we be meruaylous weke, but as concernyng the promyse of God we be stronge.

weke wea ke in our selues/ in Gods pro mise strõg

And in the. lxxxviii. psalme he sayth/ where is securite & peace, he answereth agayne, truely none in this lyfe but onely in the hope of the promyse of God. S. Ambrose in the fyrst boke de vocat gẽ

Ambrose.

ti. &c.

ti. &c. wryteth yf no man (sayth he) wyll breake or dispyse a mannes wyll or testament, as sayth the apostle, nor alter it. Then how can it be that Gods wyl and testamēt shulde be broken in any thynge.
It tarieth alwaies and euery day is fulfylled that the lorde promysed to Abraham without any condicion, a gaue without any lawe. By this sayenge of Ambrose it may wel appere that the promyse of the newe testament, that is to saye that God wyll be mercyfull vnto vs, wyll forgiue our synnes, wyll gyue vs the holy goost, and wyll make vs safe, that thys promyse I say doth not depend of no condition of the lawe, for freely yt comith only of grace, be cause we shulde neuer doubt of hys grace & fauor toward vs. And what other thyng menyth S. Ambrose wrytyng vpon Paul, where he sayth so

so oft, that we be sayd before god by fayth only & alonly. Loke vpō his cometaris of the Rom. iii. iiii. ix. x, Cap. loke also. i. Cor. i. and Gal. i. iii. v. Theophilactus also Rom. iiii. wryteth in lyke sort. In somuch sayth he it is euedent, that the lawe bryngyth nothynge but angre therfore had Abraham hys Iustice & inheritance gyuen hym, bycause that all shulde go by grace. Wherfore than seyng that all thynges now do stand in the grace and in the mercy of god, so that he is bound now not to worke after hys Iustice, then what shulde let vs to thynke but that all thynges be certane and stable what so euer he dothe, gyue, or promyse. Now yt blynde hipocrise here obiect again that Paule in his place spekyth only of Abrahā & therfore that thyng cōcernyth none els but hym, but we must seke oure helth

Theophylact.

and

and iustification otherwise. I an-
swere agayne. Not so, For ther-
fore Paule callyth Abraham there
the father of all the beleuers and
in him proposeth to vs all the true
meanes how all men bothe before
the cũmyng of Christe and after the
cũmyng of Christe muste be Justi-
fied. And therfore this text of Pau
le doth as well pertayne to vs all,
for it is writen and proposed vnto
all vs. Euen as S. Paule in the Rom. 4.
very same chapiter writeth. This
is not writen for hym only, sayth
he, that it was imputed to him for
Justice, but for vs all, to whom it
shall be imputed for Justice. bele-
uyng on hym which reysed vp frõ
death oure lorde Jesus Christe,
which was gyuen for our synnes,
and reysed vp agayne for oure
Justification. Amen